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nications sept by mail.

Extracts from an article on Slavery in the April number of the Biblical Repertory conducted by an association of Gentlemen in Prince-

We do not intend to enter upon any minute or extended examination of scriptural passages, because all that we wish to assume, as to the meaning of the word of God is so generally admitted as to render the laboured proof of it unnessary. It is on all hands acknowledged that, at

the time of the advent of Jesus Christ,

the whole world. The Saviour found it around him in Judea; the apostles met with it in Asia, Greece and Italy. How of slaveholding as necessarily and univerture, dignity, equality and destiny of men; same category with these crimes; and to by including the principles of justice and assert the contrary, is to assert that Christ is love; and by leaving these principles to the minister of sin. produce their legitimate effects in ameliorting the condition of all classes of society. luded to by Christ in any of his personal tion and emancipation of their slaves, by on a perfect religious equality with them "God's word sanctions slavery, and it canbut to consider the fact that their masters were there brethren, as an aditional reason for obedience. It is remarkable that there is not even an exhortation to masters to to prove that the Bible condemns slavehold as an imperative and immediate duty .-They are commanded to be kind, merciful and just; and to remember that they have a Master in heaven. Paul represents this 'Let every man abide in the same calling wherein he was called. Art thou called being a servant (or slave), care not for it; though, should the opportunity of freedom be presented, embrace it. These external relations, however, are of little importance, for every Christian is a freeman in the highest and best sense of the word, and at the same time is under the strongest bonds to Christ,' 1 Cor. vii. 20-22. It is not worth while to shut our eyes to these facts. They will remain, whether we refuse to see them and be instructed by them or not. If we are wiser, better, more courageous than Christ and his apostles, let us say so; but it will do no good under a paroxysm of benevolence, to atits obvious sense. Whatever inferences may be fairly deducible from the fact the fact itself cannot be denied that Christ and his inspired followers did treat the subject of slavery in the manner stated above. teach us.

red to them, that their violent denuncia- demmed with the full force of divine authortions of slaveholding and of slaveholders ity; but the mere extent of their power, is an indirect reflection on his wisdom, vir- so liable to abuse, they left unnoticed. lars, the same. They appeared as teach. wrote." This assertion is supported by say. ticians. The same is the fact with our cause he has specified the parts which com-They were called upon to receive into the communion of the Christian Church, Loth slaveowners and slaves. So are we .-

tween the two cases? If we are right in insisting that slaveholding is one of the greatest of all sins; that it should be immediately and universally abandoned as a condition of church communion, or admission into heaven, how comes it that Christ and his apostles did not pursue the same course? We see no way to escape from the conclusion that the conduct of the modern abolitionists, being directly opposed to that of our religion, must be wrong and ought to be modified or abandoned.

An equally obvious deduction from the fact above referred to, that slaveholding is not necessarily sinful. The assumption of Persons sending in advertisements are request. not necessarily sinful. The assumption of the dots specify the number of times they are to be the contrary is the great reason why the modern abolitionists have adopted their peculiar course. They argue thus: slave-holding is underfall circumstances sinful, it must, therefore, under all circums ances, and at all hazards, be immediately abandoned. This reasoning is perfectly conclusive. If there is error any where, it is in the premises, and not in the deduction. It requires no argument to show that sin ought to be at once abandoned. Every thing, therefore, is conceded which the abolitionists need require, when it is granted that slaveholding is in itself a crime. But how can this assumption be reconciled with the conduct of Christ and the apostles! Did they shut their eyes to the enormities of a great offence the time of the advent of Jesus Christ, against God and man? Did they tempor-slavery in its worst forms prevailed over the whole world. The Saviour found it mon and popular? Did they abstain from even exhorting masters to emancipate their slaves, though an imperative duty, from fear did they treat it? Not by the denunciation of consequences? Did they admit the perpetraiors of the greatest crimes to the Chrissally sinful. Not by declaring that all trian communion? Who will undertake to slaveholders were men-stealers and robbers | charge the blessed Redeemer and his inand cansequently to be excluded from the spired followers with such connivance at sin, church and the kingdom of heaven. Not and such fellowship with iniquity? Were by insisting on immediate emancipation. drunkards, murderers, liars, and adulterers Not by appeals to the passions of men on thus treated? Were they passed over withthe evils of slavery, or by the adoption of out even an exhortation to forsake their a system of universal agitation. On the sins? Were they recognized as Christians? contrary, it was by teaching the true na- It cannot be that slaveholding belongs to the

The argument from the conduct of Christ We need not stop to prove that such was and his immediate followers seems to us the course pursued by our Saviour and his decisive on the point, that slaveholding, in apostles, because the fact is generally ac- iself considered, is not a crime. Let us see knowledged, and various reasons are as- how this argument has been answered. In signed, by the abolitionist and others, to the able "Address to the Presbyteries of account for it. The subject is hardly al- Kentucky, proposing a plan for the instrucinstructions. The apostles refer to it, not committee of the Synod of Kentucky," there to pronounce upon it as a question of mor- is a strong and extended argument to prove als, but to prescribe the relative duties of the sinfulness of slavery as it exists among us masters and slaves. They caution those to which we have little to object. When, slaves who have believing Christian mas- however, the distinguished drafter of that ters, not to despise them because they were address comes to answer the objection, not therefore be sinful," he forgets the essential limitation of the proposition which he had undertaken to establish, and proceeds liberate their slaves, much less is it urged | ing, and not merely the kind or system of slavery which prevails in this country. The argument drawn from the scriptures, he says, needs no claborate reply. If the bible sanctions slavery, it sanctions the kind relation as of compratively little account, of slavery which then prevailed; the attrocious system which authorized masters to starve their slaves, to torture them, to beat them, to put them to death, and to throw them into their fish ponds. And he justly asks, whether a man could insult the God of heaven worse than by saying he does not diapprove of such a system? Dr. Channing presents strongly the same view, and says, that an infidel would be labouring in his vocation in asserting that the bible does not condemn slavery. These gentlemen, however, are far too clear sighted not to discover, on a moment's reflection, that they have allowed their benevolent feelings to blind them to the real point at issue. No one denies that the bible condemns all injustice, cruelty, oppressions, and violence. And just as far as the laws then existing, authorized tempt to tear the bible to pieces or to exort these crimes, the bible condemned them. by violent exegesis, a meaning foreign to But what stronger argument can be presented to prove that the sacred writers did not regard slaveholding as in itself sinful, than that while they condemn all unjust or unkind treatment (even threatening) on the part of masters towards their slaves, they did This being the case, we ought carefully to | dot condemn slavery itself? While they reconsider their conduct in this respect, and quired the master to treat his slave accordinquire what lessons that conduct should ing to the law of love, they did not command the Christian religion would have been ruinhim to set him free. The very atrocity, We think no one will deny that the plan | therefore, of the system which then prevailadopted by the Saviour and his immediate ed, instead of weakening the argument, followers must be the correct plan, and gives it tenfold strength. Then, if ever, therefore obligatory upon us, unless it can when the institution was so fearfully abused, be shown that their circumstances were we might expect to hear the interpreters of do not they content themselves with doing so different from ours, as to make the rule the divine will, saying that a system which of duty different in the two cases. The leads to such results is the concentrated esobligation to point out and establish this sence of all crimes, and must be instantly difference, rests of course upon those who abandoned on pain of eternal comdemnahave adopted a course diametrically the tion. This, however, they did not say, and ced universal bloodshed, and led to the very reverse of that which Christ pursued .- we cannot now force them to say it. They destruction of the Christian religion, in one They have not acquitted themselves of this | treated the subject precisely as they did the | age, is wise and Christian in another? obligation. They do not seem to have cruel despotism of the Roman emperors. felt it necessary to reconcile their conduct | The licentiousness, the injustice, the rapine with his; nor does it appear to have occur- and murders of those wicked men, they con-

tue, or courage. If the present course of Another answer to the argument in quosthe abolitionsists is right, then the course of tion is, that "The New Testament does con-Christ and the apostles was wrong. For demn slaveholding, as practical among us, the circumstances of the two cases are, as in the most explicit terms furnished by the far as we can see, in all essential particu- language in which the sacred penman ers of morality and religion, not as poli- ing that God has condemned slavery, beabolitionists. They found slavery author- pose it and condemned them, one by one, the judicious or injudicious treatment it has butter rendered of an inferior quality. In ized by the laws of the land. So do we in the most ample and unequivocal form.\* It is to be remarked that the saving clause evident that without a certain quantity of quality and richness of the milk, than in "slaveholding as it exists among us," is intro-They instructed these different classes of be lost sight of in the illustration and confir-

admit, that if God does condemn all the parts of which slavery consists, he condemns slavery itself. But the drafter of the address has made no attempt to prove that this is actually done in the sacred scriptures. That many of the attributes of the system as established by law in this country, are condemned, is indeed very plain; but that slaveholding in itself is condemned, has not been and cannot be proved. The writer, indeed, says, "The Greek language had a word corresponding exactly, in signification, with our word servant, but it had none which answered precisely to our term slave. How then was an apostle writing in Greek, to condemn our slavery? How can we ex-, tal invested. pect to find in scripture, the words 'slavery is sinful,' when the language in which it is written contained no term which expressed getting as near well established results as the meaning of our word slavery?" Does the gentleman mean to say the Greek language could not express the idea that slaveholding is sinful? Could not the apostles mer wishes to commence a dairy with ten have communicated the thought that it was good cows, not herd book stock, but good the duty of masters to set their slaves free? native animals. The price of cows for Were they obliged from paucity of words to several years past in the spring of the year admit slaveholders into the Church? We has varied from 18 to 22 dollars-we will have no doubt the writer himself could, with call it 20-thus making the cost of his the Farmer, thinks that few dairies, or all ease, pen a declaration in the Greek language void of all ambiguity, proclaiming is generally estimated that two acres to freedom to every slave upon earth, and de- each one will be required; and it may be From some experiments we have made, nouncing the vengeance of heaven upon so as pastures are generally laid down, but and the reports of some few ordinary daievery man who dared to hold a fellow crea- where the turf is clean and close and the ture in bondage. It is not words we care soil in good heart, we are confident somefor. We want evidence that the sacred thing less will be sufficient to give them writers taught that it was incumbent on every anvantage. The interest on the every slaveholder, as a matter of duty, to twenty-acres required, for six months, the emancipate his slaves (which no Roman or time the dairy will be in operation, at 30 head, from common cows and ordinary Greek law forbade,) and that his refusing dollars per acre, will be 21 dollars. The pasture, for three years, made butter as to do so was a heinous crime in the sight of interest on the money invested in cows, will God. The Greek language must be poor be 7 dollars. A dairy maid, if one is reindeed if it cannot convey such ideas. Another answer is given by Dr. Chan-

apostle, had so penetrated society, was so intimately interwoven with it, and the materials of servile war were so abundant, that a religion, preaching freedom to its victims, would have armed against itself the whole power of the State. Of consequence Paul did not assail it. He satisfied himself with spreading principles, which, however slowly, could not but work its destruction." To the same effect, Dr. Wayland says, "the gospel was designed, not for one race or one time, but for all men and for all times. It and in estimating profits a medium rate looked not at the abolition of this form of must be selected. Mr. Brown, of Otsego evil for that age alone, but for its universal county, made from thirteen cows 4700 lbs. abolition. Hence the important object of of cheese, or 361 lbs. to each cow. Mr. its author was to gain it a lodgement in eve. E. Perkins, of Trenton, Oneida county ry part of the known world; so that, by its from 78 cows, made 32,000 lbs., or 410 universal diffusion among all classes of soci- lbs. to each cow; and in the same commuety, it might quietly and peacefully modify nication he states, that the dairies in that and subdue the evil passions of men; and cheese making region vary from 200 to thus, without violence, work a revolution in | 500 lbs of cheese to a cow. Some experithe whole mass of mankind. In this manner alone could its object, a universal moral ance with a dairy district, leads us to suprevolution, be accomplished. For if it had pose that 350 lbs. to each cow would not forbidden the evil, without subduing the prin- be an extravagant estimate. The average ciple if it had proclaimed the unlawfulness of price of good cheese when sufficiently ripe slavery, and taught slaves to resist the op- for sale, for several years past, has not pression of their masters, it would instantly been less than 8 cents per lb., and many have arrayed the two parties in deadly hos- dairies find their sales have averaged 9 and tility throughout the civilized world; its an- \$9,50 per cwt. Making our estimate at 8 nouncement would have been the signal of cents per lb., the receipts of a dairy of ten a servile war; and the very name of the Christian religion would have been forgotten amidst the agitations of universal bloodshed. The fact, under these circumstances, that the gospel does not forbid slavery, affords no reason to suppose that it does not mean to prohibit it, much less does it afford ground for belief that Jesus Christ intend-

ed to authorize it."\* Before considering the farte of this reasoning, it may be well to notide one or two important admissions contained in these extracts. First, then, it is admitted by these distinguished moralists, that the apostles did | the dairy season has closed, but little feednot preach a religion proclaiming freedom to slaves; that Paul did not assail slavery; that the gospel did not proclaim the unlawfulness of slaveholding; it did not forbid it. This is going the whole length that we have gone in our statement of the conduct of Christ and his apostles. Secondly, these writers admit that the course adopted by the authors of our religion was the only lars. The whole will then stand thus: wise and proper one. Paul satisfied himself, says Dr. Channing, with spreading principles, which, however slowly, could not but work its destruction. Dr. Wayland says that if the apostles had pursued the opposite plan of denouncing slavery as a crime, ed; its very name would have been forgotten. Then how can the course of the modern abolitionists, under circumstances so nearly similar, or even that of these reverend gentlemen themselves be right? Why what Christ and his apostles did? Why must they proclaim the unlawfulness of slavery? Is human nature so much altered, that a course, which would have produ-

\*Elements of Moral Science, p. 225. RURAL ECONGMY. THE DAIRY-ITS PROFITS.

The first object of a farmer in cultivating the soil is profit; and next to this is the desire of securing the first with as little expenditure of labor and means as is possible. To do this the quality of the soil, its condi- low, the cream will be so long in rising as the entire amount of their produce, with the tion, and the size of the farm, must be taken to become bitter; and if too high, as is trifling deductions above stated, are to be into consideration. Its very situation will usually the case in the summer, the milk counted as profit. Let our dairy counties in a great measure determine the first; its sours before the cream has to separate, by look at this matter carefully—it is well condition will of course be depending on which much of the cream is lost, and the received; and as to number of acres, it is making butter, more is depending on the

do we. Where then is the difference be- mation of it which follow." We readily adapted to all farms, great or small, as the made with reference to this very point. a little larger than a good dairy; and while it is clear that to raise This fact accounts for the discrepancy grain extensively a large farm must be re- shown in the quantity of butter produced in quired, and much labor and money expen- different dairies, and the varying estimates ded, a medium farm, one of eighty or a consequently made of the butter each cow hundred acres will be found best calculated | will produce in a season. There are some for the dairy, as the hiring of assistants can cows that will make a pound of butter a usually be dispensed with in such cases. day for seven or eight months, with good For a man with but forty acres to attempt keeping, and there are others, that if they the raising of grain for sale, and at the give half a pound a day may be considered same time keep the necessary horses, cows as doing well. and sheep required to cultivate the farm, and supply the family, would be an unpro- in determining the quantity or quality of fitable undertaking; but on such a farm a the milk. The Earl of Chesterfield a dairy may be kept that will be a source of short time since instituted a series of expegreat profit, when compared with the capi- riments on some favorite cows of different

To make this matter clear, it may be best to make a few estimates, in all cases possible, and where any thing must be left Long Horn, to conjecture, always being careful to err Alderney, on the safe side of the calculation. A farcows 200 dollars. For pasturing cows it cows, in this country, will average more quired, for 6 moths, at a dollar per week, twenty six dollars. The expense will stand

ning. "Slavery," he says "in the age of the 10 cows, at \$20 each, \$200 00 7 00 Interest on do 6 months, 21 00 Interest on 2 acres to each cow, Dairy maid 6 months,

\$254 00 Total expense, If a dairy is a cheese dairy, much will be depending as to the receipts, on the qualities of the milk produced, and the skill shown in making. The quantity of cheese produced, varies much in different dairies, ence in the dairy business, and an acquaintoows would stand as follows:

3500 lbs cheese, 8 cts. per lb. 100 lbs butter, 15 cts. per lb. Whey for swine, \$2 per cow,

Making the receipt from each cow for six months \$31,50-or if we deduct the butter as being most of it necessary in the dairy room, it will leave the sum of 39 dollars per cow. In some of the best dairy districts of New England, it has been common to dispose of the cows to drovers after ing being generally required to make them good beef. Cows are not as high in the fall as in the spring, by about 20 per cent., and if our farmer determines to sell his cows in preference to keeping them over the winter, they will bring him about 160 dollars. This sum must be added to the receipt of the year, making a total of 475 dol-

Receipts, 254 00 Expenses,

\$221 00 eleven dollars upon each of the twenty the difference in profit per acre between acres used for the dairy. It must be re- the dairyman and the wheat grower, is not marked, however, that to produce this result, the cows must be in good heart and tolerable order on the first of May, and have good feed for the summer. Cows by the dairyman after the season is closed, that "shirked" through the winter, and would in the end be suicide to the business pasture on daisies, johnswort, and thistles, if generally adopted, and hence as a genethrough the summer, will not reach the above mark, and the owners may think themselves fortunate if the "summing up" should not show a balace the other way.

butter, there will be but little differences in the result; though if conducted under favorable circumstances, we thing making dairy, think otherwise, and the odds at any rate cannot be very great. To make butter through the summer, the dairy must be proper temperature may be maintained, as

The breed of cows has a great influence breeds, the result of which was a follows: "In the height of the season the

qts. milk. oz. but. 25 Devonshire.

Ayrshire, That there are few if any cows of our native breeds that will approach this quality of milk or butter, most must be willing to admit: indeed, an able writer on cattle in than from 160 to 170 pounds a year. ries for butter, we are disposed to dissent from this writer, and believe that with ordinary care in the selection of cows and the management of the dairy, 200 lbs. may easily be reached. Mr. Curtis of Marbles follows:

1828-8 cows 1175 1829-7 " 1830-6 " Which last is at the rate of 181 pounds to

a cow, and that under unfavorable circumstances to make the most of the milk. We know of cows that produce a pound a day for at least three months in the hight of the senson and that without the season, and that without extra care of the people, which or feed; still, a native cow, to do this, must be good. For three years past, butter, taking the whole season, will average 15 cts. per lb., and calling the amount preduced from a cow 200 lbs., the balance would stand thus:

Butter from 10 cows, 2,000 lbs Skimmed milk, \$3 per cow,

\$330 00 favor of butter over cheese making. be greater, but we have never made it in that way, and have no authentic information by which the difference, and of course the profits, can be correctly estimated.

The various estimates have been made of the expense of getting in a crop of wheat or corn; but where wheat is put in after a summer fallow, as is usually the case, the expense of the ploughings, harrowings, seed, interest, and wear of implements and the land, cannot be estimated at less than ten dollars per acre. Admitting the average crop of wheat to be twenty bushels per acre, which must, taking the whole, be considered liberal, and a profit of ten dollars per acre, wheat at one dollar per bushel, which may be considered the average price, will be the result. It would be easy to make a list of the items of expense and profit, but there can be necessity for it here, as every wheat grower can make the estimate for himself, if he needs to be convinced that the above estimate is not far from the truth. If the crop to be compared is one of corn, estimates made with great care by Judge Buel, Clark, and others, show that in ordinary cases the expense of a crop, including labor, seed, use of land, &c. is at least fifteen dollars per acre. The profits of a corn crop are more variable in our latitude than most others, sometimes running very high, and at others being literally nothing: and we believe that if the average estimate of profit on an acre of corn is put the same as wheat, it is as high as the experience of the farming community will

If the above calculations are correctand if they are not we should be happy to have errors pointed out, by any one prac-Giving to the farmer a clear profit of tically acquainted with the subject-then so much in favor of the latter as has been generally supposed. It may however be said, that the practice of disposing of the cows ral rule the cows must be kept over winter, making it necessary to deduct from the profits the expense of keeping through the winter. This may be admitted, and the re-If the dairy is to be devoted to making sult would then be as follows: A cow will eat a ton and a half of hay in the winter, which at the average price of eight dollars a ton, would be twelve dollars for keeping; butter rather more profitable than cheese. rather exceeding, if there is any difference, Many persons, however, connected with the the neat profit on each cow the first season. It must be remembered, however, that if the produce of a good cow will pay for herself and her winter's keeping the so situated and constructed, that a uniform first season, then the dairyman enters the field on the second year with an unencumit is well known if the temperature is too bered capital; the cows are paid for, and worth their attention ... Genn. Farmer.

SIBERIAN CRAB.

There are few kinds of fruit trees which them, some kinds of farming, such as grain making cheese, as some cows from the are greater bearers, which produce more was completely obstructed by a curious duced into the statement, though it seems to be lost sight of in the illustration and confir-

beautiful rich red fruit on its hangs most temptingly, but is "ui by the birds, which seem at first to re with evident longing. When fit to ga the fruit is far from having an unplease taste, being destitute of the hitter characterizes the common c country. The taste is a cl sour, and fruit makes one of cate preserves with which its are set ted. The red Siberian at present de a high price in the market, and will pre bly maintain it for some time to come. is one of the easiest fruits to proj either by grafting or by inoculation the time for the latter operation is ing we advise those of our for wish for a beautiful acqui gardens, to introduce the S

CITY OF NEW YORK.

Correspondence of the Portland Advertiser.

NEW YORK, June, 1835. This city is daily approximating to the state of anarchy and municipal disorganization. The MOB, and that a foreign one, rule here, in glorious despotism. The Streets, the theatres, the courts of justice, the sabbath and its institutions, all feel their influence. Judges are to be intimidated and bullied by thousands of ragar fins collected about threatened and their

hong in offigy, it me esty to give up) igh pations, because th

Last night, about

he amount the balance the street and side gress. All were ground to the third story of a brief way. - It was unoccupied, and many of the panes of glass were broken. The whole Making a difference of fifteen dollars in edifice, which was a handsome four story structure, bore an air of singular desole Where the milk is churned new from the tion. On enquiry of one of the gazers, cows, the quantity of butter will of course I learned that it was the celebrated "haunted house," which for the last four weeks has attracted nightly crowds. The story is, that a baker, who occupied the third story, murdered his wife there, and that her "spirit is seen to appear every night at nine o'clock at the window, where using it as a mirrow, she stands and combs her long hair. "Has any thing really been seen?" I enquired. "I belive not," said one near me, although every once in a while the crowd would shout, as if they saw the ghost. At that moment a hundred voices exclaimed " There it is!see it!-There! there!" and the toungs of men, boys and women were heard in " up roarious confusion. This was followed by the sound of the watchman's staves upon the pavement; and all at once, some half a hundred watchmen in their heavy leather caps, light watch coats and clubs, came up the street, and made a regular charge upon the multitude, which with shouts and curses gave way on all sides, like Mexicans before the charge of Texicans. The watchmen gaining possession of the field, leaned upon their staves in groups. I "quired of one of these guardians of the night for the truth of a tale which had kept this por-

> "It's all a humbug," said he. "There was no murder ever committed there. It's a story got up to injure the sale of the property." But why did the crowd shout as if they had seen something?" Two or three rascals began it for a joke, and the rest joined in, as the mob always do. Why sir, I could collect a thousand men children, women, mad dogs, and little babies, in three minutes, any where in New York, by looking up to a church vane, as if I saw something there unusual. I tell you what sir, there's more humbug in New York than in all the United States put together."

tion of Broadway in a ferment for a month

The facility with which mobs are raised here exceeds belief. An omnib is locked for a moment in the wheels of another-and five or six hundred persons are gathered around it at once. A man slips and falls into the gutter. One or two pick him out---four or five run to see if he's hurt---twenty more collect to see what is the matter, and a hundred crowd round to see what the others are doing---and the side walk and street is at once blockaded. A day or two since, a little dirty nosed brat of a boy dropped a penny (cents are called pennies here) into the gutter, where the water was a few inches deep. He began to paddle for it with his sleeve drawn to his shoulder. Two or three boys collected around him, and also began to search. A ragged begger learning the loss, also poked his long arm into the puddle, whether in charity to the boy or himself, we leave the benevolent reader to determine. Passers by attracted, stopped to enquireothers stopped to see what the last were interested in---and in less than two minutes after the loss of the penny, the sidewalk